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any worth, must doubtless be no abstract possibility, but an achieved freedom, as he insists. But, again, it cannot be pretended that he has done much towards a philosophical presentation of the ethics of freedom. It will readily be understood how, in the matter of responsibility, our author holds man responsible "for his action and inaction as regards inherited tendencies, as also for the tendencies created in himself as a cumulative result of the continual exercise of his power of choice" in respect of suggestions (p. 422).

In matters of ethical teleology, Mr. Parsons gives "the purpose of the totality of things"—"the eternal purpose underlying creation" (p. 512)—a refreshingly bracing turn, in respect of the phenomena of pain, when, in marked contrast to much modern whimpering and sentimental writing, he says:—"It (pain) is the best gift of the infinite to the finite. It is the normal guardian of the finite from the abnormal, an essential instructor of the mind, the often needed inducement to make fuller use of life, the evolver of reason, the architect of character, the foundation of all sympathy worthy of the name, and the one and only basis upon which nobility of soul can be built" (p. 513). This seems a fairly good list of merits, albeit a little hard to subscribe to in our most painful hours and pessimistic moods.

In a work of this kind, it has seemed more desirable to give some insight into the real scope and design of the work, rather than deal mainly with matters of criticism. But its manifold points of learning and interest can scarcely be set forth in a review.

JAMES LINDSAY.

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A DIRECTORY OF THE CHARITABLE AND BENEFICENT ORGANIZATIONS OF BOSTON, together with legal suggestions, laws applying to dwellings, etc., compiled by the Associated Charities of Boston. Fifth edition. Published by the Old Corner Bookstore, Boston, 1907. Pp. 504.

Dr. Emil Muensterberg, the president of the Department of Public Charities of Berlin, has been giving us his impressions of American charity. "The involuntary feeling came over me," he

says, "that this filth, this misery, and this degradation were altogether beyond redemption. And when I heard patriotic Americans lamenting the sway which politics hold over government and legislation, when I came over and over again upon testimony to this sway . . . then it almost seemed to me as though all the good and unselfish instincts of society were being irretrievably crushed beneath the lust of money and of power. The radiance that emanates from all that is being done by those enthusiastic philanthropists seemed to me but as the feeble torch with which a naturalist enters a newly discovered cave; its dim light can do very little to disperse the gloom."

A volume like that before us is in a sense a review of the forces, paid and volunteer, enlisted in the struggle against the misery and degradation which seem so overwhelming to our German visitor. Twenty years ago the same society issued its first directory, a little book of 182 pages, or of something over one third of the size of the issue of 1907. This present edition lists 1,424 agencies, including 147 mutual benefit societies, 322 trade unions, and 15 savings banks. Fifteen years ago the list included 820 agencies. This enlargement may be partly a mere matter of greater inclusiveness in the plan of the directory, but it undoubtedly represents also a very considerable increase in the number of persons, the amount of money, and especially in the variety of methods employed in this modern crusade.

The mere growth of the population might be expected to be accompanied by some increase in the bulk of charitable endeavors. Our unprecedented immigration, with all the special claims that it implies, and above all, the ever greater congestion in cities and industrial centers, make it sometimes seem as though, like Alice through the looking glass, we had to run as hard as we could in order to stay in the same place.

Is this increase of philanthropic effort, then, merely a symptom of increasing need, or does it represent an advantage won? Is the struggle so far a defeat—or at best a drawn battle—or can we note gains?

We have no statistical measures for the things that we most want to know, but it is reassuring so far as it goes to find that in Massachusetts, the state, city and town poor, other than the insane, were in 1905, 107 in 10,000, whereas in 1885 they were 129 in 10,000. So, too, the average number of families dealt with by the Associated Charities of Boston for the five-year period ending

with 1890 was one family to about 111 persons living in Boston in that year. The corresponding figures for the five years ending with 1905 were one family to about 130 persons.

To get at the significance of such figures our situation must be taken into account. What should we think of a primary school teacher who should lament: "See how little the illiteracy of the town decreases despite all my efforts. Twenty years ago I had a class of thirty children who could neither read nor write. To-day, after all these years of teaching, here are still thirty absolutely ignorant little pupils." To a considerable degree, social workers, of our ports of entry cities especially, are like the teachers—they are helping successive relays of newcomers on to their feet in the strange land to which they have come, and are graduating them into a higher standard of living.

More important than facts as to the numbers of persons needing help is any indication of the plane on which the life of the community goes on. The best available measure of degrees of filth and degradation is the death rate. What does this show? In the period 1885-1905 this fell in Massachusetts from 19.61 per mille to 16.8, and in Boston from 24.6 to 18.5.

Granting that figures are at best but a meager indication of the facts, what is the report of the workers themselves? Professor Muensterberg, in spite of his dismay at our situation, himself says: "No one who has seen and conversed with those who are at the head of the charity organization societies and the settlements, or who has been present at their meetings and assemblies, can fail to be aware that the prevalent spirit is one of youthful enthusiasm and unwonted idealism. They combine a just insight into the realities of life with a hopeful and indomitable conviction that things can and are bound to improve, and that the lines along which their nation is developing tend upwards."

A part, though only a part, of this optimism may be due to the more or less conscious closing of the eyes to the gravity of the situation in the interest of cheer and courage in work, and to the fact that the American public requires to be fed on encouraging reports, and that a confessed doubt might entail lessened supplies of money and helpers.

On the other hand, genuine courage and hopefulness are maintained in the face of a self-imposed task of incomparably greater difficulty than the one originally undertaken. At first the charitable said: "Let us relieve the suffering as far as we can." Then

their aim grew to be to "help people in such a way that they may learn to help themselves, and along with self-respect develop their powers of self-support."

But neither of these purposes represents the attitude of the leaders of to-day. Already in 1890, Professor Marshall was writing, in his sober "Principles of Economics," of the "hope that poverty and ignorance may gradually be extinguished," of the "question whether it is really impossible that all should start in the world with a fair chance of leading a cultured life free from the pains of poverty and the stagnating influences of a life of excessive mechanical toil."

With these words of the greatest living English economist, consider the utterance of Dr. Devine, of New York and San Francisco, probably the most famous representative of charity organization. In his noble address as president of the Thirty-third National Conference of Charities, he said: The method of modern philanthropy "is radical, to strike hard with every weapon which is at hand against the organized forces of injustice, corruption and predatory greed. . . . Other tasks for other ages. This be the glory of ours, that the social causes of dependence shall be destroyed."

This new conception of the object to be aimed at is bringing together in fruitful coöperation, not only the so-called social workers, but political reformers, journalists, educators, doctors, lawyers, ministers, and ethical leaders, labor men, writers, and dreamers, and, indeed, the intelligent, public spirited, and humane in all ranks. The trade union attacks one side of the work, the socialist another, the directors of the Sage Fund another, the settlement another, the charity organization society another still, yet all are fellow workers.

It is characteristic that in the volume before us the growth is in the constructive and reform enterprises rather than in the relief agencies. In the edition of 1891 one settlement is announced—not under that name—as about to be opened in Boston. Sixteen years later there are sixteen, one for each year! Societies like Mr. Lee's Massachusetts Civic League, or the Consumer's League, movements like those against tuberculosis and child labor, have all grown up during the period, and this is typical.

This ought ye to have done, and not to have left the other undone. The care and intelligence with which this directory has been prepared, making it a most useful book of reference, even to

persons outside the charitable field, is one proof of many that, in the large ambitions of social reformers, the necessary and unexciting work of attending thoroughly to details is not being overlooked.

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SWEATED INDUSTRY AND THE MINIMUM WAGE. By Clementina Black, with an introduction by A. G. Gardiner (chairman of the executive committee of the National Anti-sweating League, 1907). London: Duckworth & Co. Pp. xxiv, 281.

That the conditions which we associate with the term "sweating" constitute a gigantic evil none could deny, but persons will be found who have the hardihood to dispute whether the lines of analysis made popular by Kingsley quite exhaust the explanations which might be offered. Generally diagnosis and prescription are so closely associated that it will not be irrelevant to dwell somewhat upon the former. Is it plausible that the sole or chief cause is a steady pressure exerted upon weak labor whereby in the first place its earnings are pressed beneath its marginal worth and in the second place its marginal worth is reduced by lack of nourishment to the level of its earnings? If so a State-imposed minimum wage might cure sweating. But if not the observance of such a rate would mean the dismissal of all who were not worth it. It is true that some of these would see that they were worth it, and that a larger proportion of the next generation might be made worth it, but for the present the reaction upon the minimum wage, if it were made moderately high, would be exceedingly serious. The real truth is that the bulk of these sweated people are not worth more to employers, or appreciably more, than they get. They compete with machinery, they are untrained, they are in part mentally or physically defective, they are immobile. They are here now and the choice is between their earning pittance or nothing. Why decree that they shall earn nothing? If it is plain that the real cure as regards the next generation is to prevent persons from being such in themselves or in such positions that they have only this low value, why try to effect it by the indirect and uncertain method of the national minimum wage?